A NEW ASIAN CANADIAN SENSIBILITY

THE ASIANADIAN

AN ASIAN CANADIAN MAGAZINE

VOL. 1 NO. 1 SPRING 1978

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NOTES ON THE ARTIST

Tin-yum Lau

TIN-YUM LAU has studied at the School of Fine Arts in Hong Kong (1958-1961), *L'Ecole Nationale des Beaux-Arts* and the *L'Ecole Supérieure des Arts Modernes* (1965-1969), both in Paris, France. He has received a travel scholarship to Sweden sponsored by the Canadian Scandinavian Foundation (1974) and research fellowships and exhibition bursaries from the *Ministère des Affaires Culturelles*, Quebec (1975, 1977).

A Canadian citizen who was born in Hong Kong, Tin has given several one-man shows. These include the A.C.T.U. in Paris (1969), the Hong Kong Hotel (1970), the National Arts Centre in Ottawa (1971), *Bibliothèque nationale du Québec* in Montreal (1972), *Centre communautaire de St-Louis de France* in Toronto (1974), *Galerie du Vieux Marché* in Ottawa (1976), and The Gallery in Spartanburg, South Carolina (1977), among others.

His group exhibitions include those given at the *Salon des Artistes* (1967) and the *Salon de l'Art Libre* (1968), both in Paris, *Terza rassegne d'arte contemporaneo* in Italy (1969), *Cuarta Biennal Americana de Grabade* in Santiago, Chile (1970), The Mitchell Gallery in Toronto (1971), the Way Gallery in New York in a showing entitled *Graphic Drawings by Contemporary Chinese Artists* (1972), Robertson Gallery and Pascal Gallery, both in Toronto (1973), Mystic Circle, Burnaby Art Gallery, B.C. (1974), *Le Cadre Galerie* in Toronto (1975), *Gravures contemporaines du Québec*, *Place des Arts* in Montreal (1976), S.A.P.Q., *Galerie Colline d'Edmunston*, N.B. (1977), Canada House in London, England (1977), and *Gravures du Québec*, *Pavillon du Québec*, *Terre des Hommes* in Montreal (1977), among others.

Working out of his *Studio Tao*, Tin has produced three significant albums. These are *"Souvenir," album d'eaux-fortes*, 1972, *Editions La Guilde Graphique*, Montreal; *"Six poèmes de la dynastie des T'ang," album d'eaux-fortes*, 1973, *Editions Tao*, Montreal; and *"L'image de ce qui n'a pas d'image," album de sérigraphies*, 1976, *Editions Tao*, Montreal.

Tin's etching on the cover of this issue is entitled *"APRÈS MINUIT"* executed in 1975.

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next issue

THE SUMMER ISSUE, 1978, Volume II, Number 2 will focus on

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Front Cover: *APRÈS MINUIT* by Tin-yum Lau

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We welcome submission of critical articles, community essays, poetry, art work, excerpts from novels and short stories, and reviews concerning the Asian experience in Canada as well as letters to the editors or writers about already published materials. Manuscripts will be returned only if accompanied by a self-addressed stamped envelope. The opinions expressed by the contributors are not necessary those of the Board of Editors.

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WE'RE JUST CHILDREN

- a film on racism in Toronto, 1977.
- directed by Nancy Tong.
- 16mm., 8 min., B&W & Colour.
- For sale and rental, please contact Canadian Film-makers Distribution Centre, 406 Jarvis, Toronto. Tel. (416) 921-4121.

or

Nancy Tong,
5, Shady Golfway, 1418,
Don Mills.
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to the next
the opening. Nonetheless,
Doug Ellis shows a facility with the
ential elements of satire and hu-
or

The first of the two films on social problems is Nancy Tong's **We're Just Children,** which features interviews at a shopping mall in which white subjects express racist feelings about ethnic and racial minorities in Canada. These interviews are intercut with sequences of school children from these minorities expressing their own hopes and interests. The film conveys its message clearly and succinctly.

Fair Game, directed by Mairin Wilkinson, features sequences in which
of beatings inflicted on
women's

JEAN PILL, CINEMA CANADA, March, 1978

editorial

THE ASIANADIAN AN ASIAN CANADIAN MAGAZINE

What is Yellow History? What kind of an effect do stereotypes of Asians unable to say "real lemon", obsequious Confucius-smiling Asian waiters have on the psyche of Asians in Canada? Is Yellow English just pidgin English or a bona-fide and respected equivalent of Black English? Are all Asians from South Asia demanding "jobs with clout" or are Asians still the passive docile, silent immigrants from Hong Kong taking dead-end jobs in greasy spoons. Maybe Asians are merely slick "brains" rattling off mathematical equations or endless medical terminology without the "correct" bedside manner. Does Canada still have the Anglo-first mentality and consciousness?

Big questions! No one can answer all of them. But *The Asianadian: An Asian Canadian Magazine* conceived by a group of concerned and dedicated Asian Canadians and other sensitive individuals who have a stake in this country will try to grapple with these questions.

Some will say that beginning a magazine in these perilous economic times ranges from plain foolishness to simple naivety. The pitfalls are many-- a lack of money, a scarcity of dedicated workers, and an uncertain readership. But the social and political climate of Canada makes it imperative that a forum exist for the voice of Asian Canadians whose sensibility must be heard if this multicultural and multiracial country ever intends to fulfill its destiny as a mature democracy.

Canada will never be a white man's country (as Mackenzie King had hoped) even if white Rhodesians and white South Africans arrive by the plane load once Rhodesia becomes Zimbabwe and South Africa is liberated. Changes in the immigration law now make it easier for political refugees fleeing from "disaster" areas to enter Canada. Don't bet your last 89¢ dollar that these political refugees will be "coloured" folk.

Historically, Canada has not treated Asians very well. Chinese labourers were exploited until 1923 when they were excluded altogether. The Japanese in Canada during World War II were incarcerated as "enemies" of Canada. Yet, after the war, no evidence was ever discovered connecting Japanese Canadians with Tokyo. In the '70's, we have read of Asians beaten in the subway, Blacks harassed, and racial taunts in the schoolyards. Intolerance must stop because it can plant the seeds of destruction. It was not long ago that the proliferation of racial intolerance was one of the chief causes of World War II. Canada has never experienced a Fascist government. But neither had Germany, Italy, or Japan before the 1930's.

The Asianadian will continue to speak out against those factors (whether conditions or persons) perpetuating racism in Canada. It will stand up against the distortions of our history in Canada, stereotypes, economic exploitation, and the general tendency towards injustice and inequality practiced on "visible minorities".

But more importantly, we will present an outlet for the talented Asian Canadian artists, writers, and musicians. We will strive to promote unity in the Asian Canadian communities and to bridge the gap between Asians with 19th century roots in Canada and recent Asian immigrants.

For those who want to understand the Asian Canadian experience and who endeavour to smash the curtain of ignorance surrounding Asians in Canada, we welcome your contributions and praise your efforts.

In this inaugural issue on Asian Canadian communities, we have contributions from a Sansei, the Filipino community, the Cross Cultural Communication Centre, and essays on resources that might aid teachers in their multicultural responsibilities. We have an Interview feature called *Face to Face*, a Poetry section and other features such as a children's section entitled *We're Just Children, Thoreau, The Inscrutable Occidental Dubious Award, Lee's Pigeon Jokes* (comments about Asian Canadians by non-Asians throughout the ages), Community News, a Review section, and an Asian Canadian crossword puzzle. We also have a special page called On the Firing Line for readers to air their views on any subject pertaining to the Asian experience in Canada. This could mean essays on the 1978 election in the Philippines and its impact on the Asian community in Canada or the attempt by non-Asian meat packers to drive out restaurants and shops specializing in barbecued pork. Though we will, from time to time, print scholarly articles, our major orientation is the Asian Canadian community. Our objective is to raise the consciousness of both Asians and non-Asians about the Asian experience in Canada. In this way, we can help Canada's quest for democratic maturity.

THE BEST OF BOTH WORLDS

BY GERALD BABA

"Hey! A Jap in the Irish!"

This racist taunt was directed at me in the summer of 1962. I had just completed grade ten at Malvern Collegiate in Toronto and was undergoing a five week student militia training programme at Old Fort York. Of the dozen or so regiments which recruited students for training, I had selected the Irish Regiment of Canada since it was the most popular one with Malvern students. As I marched in full dress along Queen Street towards the stop where I would board the street car taking me to the Fort York Armoury, I was approached from behind by two cadets enlisted in the Queen's Rangers. These two cadets thought it very unusual and even amusing that someone of Japanese descent should enlist in the Irish regiment. For this reason and possibly motivated by the racial prejudice that he felt, one of the two Rangers directed at me the insult which begins this essay. How did I react to this ridicule? I ignored it and let it pass. Why did I react in this manner? Why didn't I confront this bigot with his disgusting conduct? I won't, at this time, offer an explanation for my behaviour. However, later in this essay, I will attempt to suggest a possible reason for acting the way I did.

After reading the opening paragraph of this essay, one might assume that my motive for writing it was to demonstrate that prejudice is rampant in our society and to illustrate the innumerable occasions in which I have been personally subjected to this horrible disease. Any reader who makes this assumption couldn't be more wrong! I do not deny that racial prejudice exists. I know very well that prejudice does exist. In fact, I maintain that prejudice will endure. I also know that those waging a constant war against prejudice will look at me with contempt and will ask: *"How can prejudice be stamped out when people maintain such an outrageously defeatist attitude?"* I am not being defeatist. I think that being realistic is a more appropriate description of my belief. Furthermore, I feel that anyone who honestly believes that racial prejudice can be eliminated is tremendously naive.

My motive for writing this essay is neither to discuss the wide extent of prejudice in our society nor to relate countless personal experiences involving racial attacks. The simple truth is that there are very few times indeed that I have been the target of racial attacks! My purpose for writing this essay is simply to describe some of the thoughts and feelings that I experienced as a Canadian of Japanese descent growing up in a predominantly white society. I also hope that those who read this essay can identify with me and that all readers can understand and appreciate what I have to say.

My life as a youngster was, in most respects, very similar to the lives of the other kids with whom I played and went to school. I enjoyed the same things as other kids-- television, theatres, sports, etc. However, there was one essential difference. *I was Japanese!* Sure, I was a Canadian like the other kids. But I looked different. I was conspicuous because I was Japanese. The differences in our backgrounds were of no importance to my best friends (who incidentally are still my closest comrades today). They accepted me as a friend and not as a friend who was Japanese. To some, this may seem to be of no great consequence. Let me assure you that it *is* of utmost importance.

If one individual is different in one respect or another (be it race, religious belief, physical appearance, etc.), he learns this lesson very quickly in life. He learns that he is different not only through his interactions with others, but also through his contacts with or exposure to various media such as printed matter, movies, television, songs, etc. Revealing differences between individuals is not always an evil practice that should be avoided. Sometimes, comparisons and contrasts can be made between individuals in a very positive manner with all parties benefiting. Too often, however, this practice serves only to embarrass, ridicule, and humiliate one party to the delight of others. Prejudice can be found in the least expected places. To illustrate this point, let me cite a couple of examples with which you may be familiar. Remember when you were a kid playing kids' games with your friends and how you determined who would be "it"? Often "it" was determined by one player or leader who recited a short rhyme and pointed at each of the players in turn. He pointed to a different player with each word in the rhyme and continued until the rhyme was completed. The player at whom the leader pointed when the rhyme ended was "it" for the game. One very popular rhyme went like this:

Eenie meenie minie mo,
Catch a nigger by the toe,
If he hollers, let him go,
Eenie meenie minie mo!

(Incidentally, some of today's kids have replaced *nigger* in this rhyme with *Paki*.)

Another rhyme which was, perhaps, not as popular, but was also used to determine who would be "it" went like this:

Chinky, Chinky Chinaman,
Sitting on a fence,
Trying to make a dollar,
Out of fifteen cents.

Remember those? They may have been taught to you by some of the other kids with whom you played or even an adult whom you knew! Perhaps the kids who recited such rhymes as these did so without intending to be racist. However, for any black or Chinese kid, the rhymes were (and still are) sources of embarrassment and shame.

As I mentioned earlier, television is another medium through which individuals are reminded that they are different and consequently made to feel inferior because of their differences. I recall watching some cartoons when I was a young boy. In one particular cartoon, there were some scenes which I will never forget! This was a war cartoon showing the "good old" Americans pitted against the "sinister" Japanese. The American pilots were represented by wholesome, friendly, lovable cartoon characters while their Japanese counterparts were portrayed by buck-toothed, slant-eyed, thick-goggled monkeys! One could accurately predict the outcome of a battle between the two forces. Not only did the Japanese lose the battle, but their pilots were made to look like incompetent morons as they were shot down easily by the Americans and often misguided their planes into one another.

Anyone who makes an honest effort could probably recall or locate numerous examples of racial prejudice such as the ones described in the preceeding pages. For the unfortunate individual (often someone of a different background, usually an ethnic minority) at whom a bias is aimed, there are several consequences. The most serious of these is the likely undermining of the individual's self-confidence and self-esteem. This is especially true in the case of a young child who has not yet had the opportunity of developing a strong, positive self-image essential for confronting with confidence each new experience in his daily life. His self-concept is often so fragile that any obstacles encountered by him pose serious threats to the development of a strong self-image. His lack of confidence is demonstrated by the manner in which he conducts himself. The child's insecurity does not go unnoticed. Unfortunately, his peers realize that they can "get to him" and subject the child to additional teasing and embarrassment. This results in a further shaking of the child's security and confidence.

Such was the case, to some extent, in my own personal experience. I learned very early as a young boy that I was different. I was reminded by others, sometimes in most unflattering ways, of my Japanese ancestry. Because I was lacking in self-confidence, I felt embarrassment and humiliation not only when a racial insult was aimed at me, but also when directed at anyone of Japanese descent. When I should have been proud of my ancestry, I was ashamed of my background!

Anyone who finds himself in an unpleasant situation usually tries to remove himself from that situation or eliminate the source of his discomfort. Since my Japanese ancestry was the source of my troubles, I had to eliminate it. The only possible way of doing so was to deny my ancestry. That was what I proceeded to do, at least on the outside. Whenever the Japanese were the target of an ethnic joke or insult, I would laugh openly hoping to announce through my laughter that I was not one of *"them"*. I even went so far as to consider the removal of my Japanese middle name from my birth certificate. Can you imagine such folly? Fortunately for me, I have an older and much wiser brother. When I approached Sam to discuss the possibilities of removing my middle name from the certificate, he greeted me with a verbal reprimand.

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He tried to show me the foolishness of my actions and also to instill in me a greater sense of pride in my ancestry. I did not pursue the birth certificate issue any further. This is not to suggest that I immediately overcame my feelings of inferiority and was now proud to be Japanese. I don't think that this is possible. I think that personal growth is gradual and develops with experience. My self-image still required reinforcement. This came to me primarily from one source-- my family. As the youngest of eleven children, I was always surrounded by individuals who set positive examples for me. My parents and older brothers and sisters especially displayed a tremendous pride in and respect for their Japanese heritage. They made a concerted effort to retain certain aspects of the Japanese culture in our home. As I matured, I learned to appreciate and value more fully my Japanese heritage. For this alone. I will be forever indebted to my family.

Earlier, I indicated that I would suggest a reason for my reaction to the Ranger's comment. At that time, a feeling of insecurity was the primary cause for reacting the way I did. Had I possessed greater confidence in myself and pride in my ancestry, it's likely that I would have confronted them (though not necessarily a physical confrontation) and tried to elicit from them an explanation of and motive for their behaviour. Should I ever find myself in a similar situation again, this is the approach that I would adopt.

Reflecting on the way that I viewed my Japanese ancestry, I feel a considerable amount of shame. I regret the fact that I lacked courage, confidence, and pride to announce that I was of Japanese descent. However, I am not implying that I reject the Canadian culture by devoting all my energies to maintaining my Japanese heritage. This would be as grievous an error as denying my Japanese ancestry. I am a Canadian and proud to be a Canadian. Canada is a great nation and offers a great life for those who want it and are willing to work for it. But, my Japanese heritage is an integral part of me and never again will I deny it! I am as proud to be Japanese as I am proud to be a Canadian. Should I ever have children, I will try to instill the same pride in them.

At the beginning of this essay, I hoped that some readers would be able to identify with me. For anyone from a different ethnic background who finds himself in the minority and is now experiencing the same feelings and thoughts that I had as a youth, I urge you to persevere. Don't throw in the towel! Announce your heritage and be proud of it! You've got *"The Best of Both Worlds!"*

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With my admiration, June Callwood

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THE KABABAYAN COMMUNITY SERVICE CENTRE

BY RAQUEL PEREZ

Filipino immigrants in Metro Toronto are fast emerging as a major ethnic group in the city. From a close-knit community of 3,000 in the early 1960's, the group has grown immensely. At present, there are over 55,000 Filipino immigrants in the country and over 12,000 are scattered disproportionately in the city. Although a healthy one, the rapid growth calls for a real responsive answer to the immediate needs of the new arrival -- individual or group. The process of adjustment to the multicultural Canadian milieu is indeed long, painful and difficult. However, some go through this process briefly. Nevertheless, problems, difficulties, needs, and concerns arise in varying degrees and in different dimensions, for most cases, along the socio-economical, socio-emotional, socio-psychological area of the idividual's life. The fact is, the individual could hardly slip into and embrace, to a large extent, the new environment and culture wherein he is exposed inevitably from day to day.

At this point in time, we are facing a pressing need for a comprehensive program. Within this framework we are now working towards promoting integration of the Filipino community into Canadian society without, of course, losing its identity.

At present, there is a Filipino-run Community Centre, the Silayan Centre, rendering welfare services to the Filipino at the east end of Toronto. There are yet other community and information centres around their areas of residence, but to the Filipino individual client, it does not appear to respond adequately to his particular needs, concerns, and difficulties.

Thus, there is a need for a Filipino Community Centre that is strategically located to serve such areas as the west end of Toronto. To this particular need, the Kababayan Community Service Centre Inc. seeks to respond. Only a prototypical concept in 1976, the Kababayan Centre has evolved into a far-reaching programme which now provides the Filipino community in Metro Toronto with vigorous leadership.

The Community Centre was registered on July 11, 1977 in the province of Ontario through the efforts of a number of Filipino professionals, some of whom have now become members of the organization's Board of Directors. As a non-profit charitable organization, it provides an excellent vehicle for Filipinos to get dynamically involved in the growth and development of individuals, groups, and communities.

On October 15, 1977, the Centre opened its doors to the Filipino community. It renders various community and welfare programs, and services. At its inception, the Centre offered the following programs and services:

1. Orientation Program: Teaching a client about Canadian values, institutions and services.

2. Information Referral: Identifying appropriate services to meet a client's immediate need, problem, or difficulty and referring the immigrant or client to an appropriate agency.

3. Advocacy: Advocating on the immigrant's behalf where the immigrant has been unable to gain access to a seemingly appropriate service.

4. Interpretation Services: Providing a substitute language skill to enable the client to gain access to an external service by phone or in the office.

5. Translation Services: Providing an immigrant with a written translation of necessary documents in an appropriate language.

6. Escort Services: Accompanying a client to an external agency or service usually in connection with interpretation.

7. Supportive Counselling: Providing an immigrant or client with emotional support during periods of temporary emotional stress.

8. Casework Counselling: Assessing the socio-emotional, socio-economical problems, difficulties, concerns of a client and, through planned intervention, providing counselling to restore the client's ability to cope with the daily life in Canada.

9. Coordinative Services: Conducting social, cultural, educational, and athletic activities for the Filipino community.

10. Special Services: Services to unify the various Filipino community institutions and organizations.

11. Special Projects: Clothes Bank Project for the Winter Season, Scouting Project for the Filipino Youth, establishment of a Filipiniana library/reading centre, and funding activities.

COME WITH US : CHILDREN SPEAK FOR THEMSELVES

BY THE WOMEN'S PRESS

Source materials dealing with children in Asian communities and families have, up to now, never been fully explored. The Asianadian *is pleased to announce that this neglect has been partially rectified. The following is a brief description by the staff of The Women's Press of the forthcoming* Come With Us : Children Speak for Themselves *to be published in the Spring, 1978 at $4.95.*

The Women's Press has developed this manuscript in a response to the current need for materials which accurately reflect the experiences and perceptions of inner-city children as they live out their daily lives. Although the primary focus of the book is on the realities of the lives of immigrant children, we have included considerable material from Canadian born children who also live in the inner-city. Our position is that children from the inner-city, primarily working-class children, have much in common with one another, whether they were born in Canada or elsewhere. These children share the social, economic, and, therefore, political realities of life in a large, urban centre. Although we agree that cultural differences between children are important and educationally significant, and should be recognized and understood, we do not believe that these differences should be the focus of a curriculum designed to aid children in developing a better understanding of their lives. It is our intention in this forthcoming book to introduce materials which will be useful in this context.

The current multicultural approach to the discussion of the variety of ethnic backgrounds in our classrooms does not provide teachers with the perspective needed to guide children to an understanding of their position in Canadian society. In fact, the multicultural approach often reinforces a sense of "being different", in the cultural sense, as the most significant aspect of being an immigrant in Canada. Our manuscript is an attempt to fill the gap created by the multicultural approach, to provide teachers with reality-based materials from the children themselves which demonstrates clearly that inner-city children largely share the same class position in our society, and that this fact determines the material quality of their lives.

In terms of the manuscript itself, we have corrected all spelling errors and have edited narratives and stories where it had been necessary to clarify the child's meaning and intent. We have left unchanged grammatical construction where it does not distort the meaning of the narrative or story. Our reasoning behind this decision is based on the position that there is often an obsession with propriety in grammatical construction that is at odds with the child's learned way of expressing him or herself. It is clear after reading the enclosed material that children often write their perceptions and descriptions of events in the same way that they speak of them. It is this immediate translation from the spoken word to the written word that we value and wish to leave intact.

We have included materials which raised questions around topics such as the wage earnings of the family members and the living and working conditions of the family. Most of the children we worked with had a firm understanding of their families' economic position and were able to look realistically at the material conditions of their lives. We believe that these issues be raised so that the common mystification around economic and living conditions which pervades our curriculum can be dealt with. If it is true that Canadians should take a more active role in determining the quality of their lives, then it is in school that the groundwork must be laid for the development of critical thinking in our children.

We do not see this manuscript as an end in itself. Our hope is that the materials here will generate similar materials. Our further hope is that children will be able to look at their lives critically and creatively.

WORKING TABLE OF CONTENTS: Textbooks and Teachers' Guide

1. *Why We Came To Canada*

a) country of origin
b) economic and familial reasons for leaving the country of origin
c) comparisons between the county of origin and Canada
d) economic, educational, and social expectations in Canada

2. *Family*

a) family unit: number of people-- ages and occupations, division of domestic tasks, relationships among family members
b) immigration and the effects on the family,

the question of whether the entire family immigrated or the father came first

c) problems of language and cultural barriers and the importance of relatives already here

d) grandparents: the question of whether they also emigrated-- at what time (turn of the century or later) and under what conditions (political refugees?)

3. *Expectations*

a) future expectations of the family for the children in Canada and the future expectations of the children themselves

b) the question of whether the family is hopeful or discouraged in realizing expectations.

c) the question of what the child wants for him or herself in the present and the future and obstacles anticipated

d) the question of the child's occupational ambition

4. *Work*

a) comparison of work in the country of origin and Canada

b) details of the parents' jobs: the effect of shift work, assembly line and factory work, wage differences between men and women, and the question of whether the parents like their work

c) childrens' work: home chores, odd jobs (helping in the family-owned stores), paid work, attitudes about work and wages

d) children's work expectations based on their consciousness of class (if they have any) and the question of whether their understanding of their economic class position in society aids in developing certain expectations

5. *School/Neighbourhood*

a) adjustment to school and neighbourhood

b) point of view of the Canadian born child living in a neighbourhood where there is an influx of immigrants

c) making friends on the street and in school (games)

d) the childrens' view of their neighbourhood and whether they have aspirations to live elsewhere

e) differences between neighbourhoods in the country of origin and Canada

f) discussion of values transmitted through the neighbourhood (most working class children with whom we worked wanted to be middle class even though they don't necessarily expect it to happen)

g) simple observations: "from my window" etc.

6. *Racism/Human Relations*

a) origin of racist attitudes and the feelings and responses of the victims to these attitudes

b) history of racism in Canada

c) alternative attitudes to racism and their development

d) economic analysis of why immigrants are accepted in great numbers at certain times and cut off at other times

e) the economics of immigration

f) the new immigration bill

7. *Childrens' Original Poetry and Prose, Narratives, and Art Work*

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THE ASIAN CANADIAN COMMUNITY AND

THE CROSS CULTURAL COMMUNICATION CENTRE

BY THE STAFF OF C. C. C. C.

The Cross Cultural Communication Centre has been in existence since the summer of 1972. It was started by a group of people who wanted to house audio-visual and written materials dealing with the Third World countries and with issues of international development and underdevelopment in Canada.

In Toronto, it soon became evident that the multicultural nature of this city was a natural focus of attention for such an organization. While maintaining strong links and some joint programming with other development education groups, the Centre's work has become ever more focused on three related themes of multiculturalism, racism, and immigration as they apply to Toronto. Nevertheless, we feel that a full and and critical understanding of these issues requires an appreciation of the overseas realities which cause emigration to Canada, and of the cultures of origin which immigrants bring with them. Thus, the resources and programming of the Centre reflect the links between issues of international development, immigration, racism, and multiculturalism.

The policy of the Centre is to make available resources and to respond to, and develop, programmes with the following aims in mind:

1) We attempt to *meet the information needs* of the people in Toronto on the issues of immigration, racism, immigrant settlement, multiculturalism, and Canada's role in world development and underdevelopment. We do this by collecting, producing, and making accessible materials and programmes on these issues.

2) We assist people in *critically examining and clarifying the dimensions* -- the causes as well as the effects -- of these issues as they relate to themselves and to the people around them. In order to do this, it is often necessary to break down amorphous topics such as multiculturalism so that people can understand what the issues are and what they can do about them. We do this in individual discussions with resource users and in workshops which we initiate or to which we are invited.

3) We *encourage people*, on the basis of their analysis of these issues, *to work toward necessary social change*, particularly on a collective basis with other people and organizations.

The methods by which we approach these objectives vary according to the particular issues and the group of people involved. Basically, the Centre's operations can be divided into seven main categories:

Resource Centre and Meeting Place

The Centre houses, collects and produces audio-visual and print materials around the broad areas of multiculturalism, racism, immigration and immigrant settlement, underdevelopment in Canada, and Canada's relations with Third World nations. Of particular interest to the readers of *The Asianadian* would be the resources available at the Centre on the Asian Canadian community. The print material concentrates mainly on the Chinese Community and consists of papers, reports, articles, and studies arranged under the topics: Chinese culture, Toronto community profile, Chinese immigration and settlement, background studies, community organizations, education, family and racism. A smaller collection on the Japanese community includes material on the history of immigration and settlement. The library also subscribes to *Rikka* and *The Asianadian*.

Pertinent audio-visual resources include the following slide-tape shows: *Racism in B.C.*, *For What Did I Come To This Country* (a look at the problem facing immigrants to Canada), and *The Distorted Image* (a discussion of racial and ethnic stereotypes). Video-tapes on the Asian community include: *Nisei-Sansei*, *Another Generation* (children of new Canadians look at their cultural heritage), and *This Business of Immigration*. The following audio-tapes would also be relevant: *Chinese Workshop* (organized by the Citizenship Bureau), *The Chinese Community* (Enoch Turner School House Series), and a number of Chinese music tapes.

The Centre's collection of print materials are available on a limited loan basis while audio-visual materials and equipment may be rented for a small charge. Our staff is prepared to discuss the Centre's resources and to help out with ideas for programming. The Centre also maintains information on resources provided by other public education groups in Toronto.

In addition, small community groups sometimes use the Centre's facilities for their own discussions and meetings.

Newsletter

The Centre writes and distributes a monthly newsletter -- listing programmes offered by the Centre, immigrant services and public education groups. This gives us a vehicle for publicizing events related to our own focus as well as a way of supporting the activities of the other organizations.

Work With Other Community Organizations

This activity provides another means of mutual support for the work of other organizations. One to one liason with other immigrant service groups and education groups might take the form of publicity for each other's activities, co-sponsoring workshops, cross-referrals of people, sharing resources, facilities and staff skills. The Centre is a member of a number of umbrella organizations which formulate ideas and programmes, respond to government documents, and collect and organize resources. Knowledge of, and co-operation with, a large cross-section of organizations allow us to avoid duplication in our own resources and programming and to direct people to appropriate sources of information and consultation.

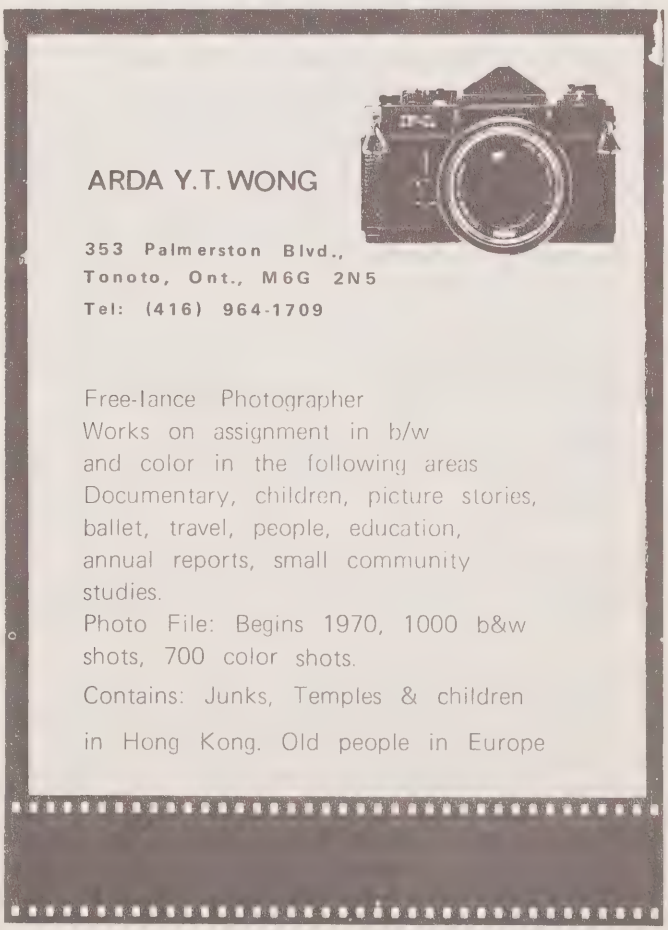
Adult Education

In addition to responding to requests for professional development days in school and for participation in workshops related to themes of concern to us, the Centre also initiates programmes. For example, within the last year, we organized three series of workshops. The four-evening series for teachers entitled, *Dialogue with the Chinese Community*, co-sponsored with three Chinese community groups, would be of particular interest to the readers of *The Asianadian*. Evening One looked at the background of emigration from China, Taiwan and Hong Kong as well as Canada's interest in Chinese immigration. Evening Two dealt with family structure and stress, the Chinese community in the Riverdale and Grange areas, and unemployment and underemployment. Evening Three looked at the educational background of Chinese immigrants, adaptation problems in schools, the Chinese Bicultural Programme, parents' and students' perception, and communication between school and community. The final evening dealt with community politics, existing organizations, issues and interests, and interaction with other social groups. A kit of printed materials compiled for the course is available at the Centre. Two workshops were also organized by the Centre last year: *All The News That's Fit to Print* (on media coverage of immigrants and immigration), and *Dialogue on Racism* (which dealt with origins of racism, the perpetuation of racism, and institutional racism.

In addition, we have run other joint workshops with libraries and immigrant services organizations. We have found workshops to be an effective tool in providing information, clarifying issues, putting interested people in touch with each other, suggesting follow-up activities for concerned participants, and building upon and developing staff skills and Centre resources.

Curriculum Development

For the past two years, the Centre has been actively involved in developing curriculum at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EDITOR and PROJECT MANAGER

Subject to the availability of funds, a Toronto-based workshop seeks an *Editor* and *Project Manager* for a project on the Chinese community to begin on June 15, 1978. These appointments are for a period of not less than six months.

The successful applicant for the *Editor*'s position should have experience in layout, copy editing, speak fluent Cantonese (or the Toysan dialect) and fluent English, and be sensitive to the dynamics of the Chinese community.

The successful applicant for the *Project Manager*'s position should have experience in accounting, public relations, and administrative management. The applicant will be responsible for the hiring of a research team of photographers, artists, and historians and submitting monthly financial and research progress reports to the Board of Directors. He/she must speak fluent Cantonese (or the Toysan dialect) and fluent English and be sensitive to the dynamics of the Chinese community.

Both the *Editor* and *Project Manager* are responsible and accountable to the Board of Directors.

Send application, curriculum vitae, and supporting credentials (including names of three referees) to :

Mr. Cheuk C. Kwan
Executive Director
The Asianadian Resource Workshop
P.O. Box 1256, Station Q
Toronto, Ontario M4T 2P4
Canada

the elementary school level. A year-long programme, entitled *The Child in the City*, for working-class and multicultural communities has been developed with and tested by teachers. It will be distributed in early spring. Work has also begun with teachers on a Jamaica unit for grades 5 and 6. In addition, a group of teachers and community workers has emerged from the *Dialogue on Racism* series. It will be working at developing curriculum on racism for junior elementary through to the secondary school level.

Consultation and Referral

This function has been mentioned with reference to our work with other groups but bears noting again as an important component to the Centre's approach to its objectives. Not only are we constantly directing people to the resources and skills of other organizations but we also spend a great deal of time assisting such people as teachers, consultants, community workers to clarify the issues on which they are working and to suggest possible approaches to that work.

Volunteer Program

Since the Centre's staff presently consists of four people, we depend a great deal on the skills and contributions of volunteers who serve on Centre committees, help in preparing the newsletter, assist in cataloguing and clipping for the library, represent the Centre at functions, and promote the Centre's resources in their own places of work. Weekly Tuesday evening programmes at the Centre are selected and organized by the volunteers. These are for their own education and for the interest of other people. This is an extremely important part of the Centre's work. It allows people, other than staff members, a voice in decision-making and provides a vehicle for informal and approachable discussions on issues related to the Centre's focus. At present, we are trying to work out ways of expanding this dimension in the Centre's programming. Although the majority of the Centre's regular users are educators, students, immigrant service and community workers, and government people, the volunteers come from a broader cross-section of work situations. It is the involvement of this wider sector of the public which will ultimately determine the effectiveness of community education organizations such as the Centre.

THE CHINESE COMMUNITY IN CANADA :

BACKGROUND AND TEACHING RESOURCES

BY ANTHONY B. CHAN

This talk was given for the Ontario Teachers' Federation in co-operation with the Joint Centre on Modern East Asia, University of Toronto - York University Workshop on China and Japan on November 24, 1977 in the St. George East Room Holiday Inn, 89 Chestnut Street, Toronto, Ontario.

SOME COMMENTS ON THE TEACHING OF THE CHINESE EXPERIENCE IN CANADA IN THE ELEMENTARY AND HIGH SCHOOLS.

Introduction

In the study and teaching of the Asian experience in Canada as a productive and enriching enterprise, there are distortions and pitfalls because of specific difficulties. These are:

1. *The Question of Classification*

Asian Canadians should be referred to as peoples whose cultural heritage originated in East Asia (China, Hong Kong, Japan, Korea, Macao), Southeast Asia (Burma, Cambodia, Indonesia, Laos, Malaysia, the Philippines, Singapore, Thailand, Vietnam), and South Asia (India, Pakistan, Sri Lanka) and now make their homes in Canada.

2. *The Question of Semantics*

Asian Canadians should never be referred to as "Oriental" Canadians because the term was originally coined and used (and still used) by non-Asians to describe Asian peoples. While the term is not as racist as "chink", "jap", or "flip", its use is still extremely offensive. Asians in Canada, not ashamed of their cultural heritage, prefer to be called Asian Canadians, not "Oriental" Canadians or even "Far Eastern" Canadians. Many young Japanese Canadians, Filipino Canadians, Chinese Canadians, etc. prefer to be called Asian Canadians without reference to a specific cultural heritage. Some even call themselves *ASIANADIANS*. This is the best term because it describes a person with an Asian and Western sensibility. It is not a blend but an *amalgamation* of Asian and Western cultures.

3. *The Question of Resources*

The materials on the Asian experience in Canada are not abundant. In the case of the Chinese experience, materials are scattered and many are outdated. Since the experience of the Chinese in Canada has *some* similarities in development with the Chinese in America, it would be profitable to consider American sources. The link in the gold rush days in British Columbia, for example, had ties with California.

In using American sources, attention should be paid to some of the following differences:

a) the parliamentary versus the congressional system
b) federalism
c) the presence of the French in Canada
d) the significance of the slavery system in the United States
e) immigration policies (are the terms "mosaic" and "melting pot" hackneyed?)
f) Canada's diplomatic relations with China
g) American involvement in China.

The history and politics of Canada compared to that of the United States are, in many instances, like day and night. Care must be used if American sources are cited. But the advancement of knowledge of Asian Americans is such that many conclusions reached are profitable for the study and teaching of the Asian experience in Canada.

4. *The Question of Emphasis*

Since the study and teaching of the Chinese experience are still in the embryonic stage, what to teach, in view of the available resources, is a pertinent question.

SOME POSSIBLE TEACHING TOPICS

1. *Multiculturalism and the Chinese experience in Canada*

In the current Canadian political climate, the assumption that Canada was founded by two specific ethnic communities, the English and the French, constitutes an arrogant and obscene negation of the primary rights of Native Canadians who inhabited and owned these lands before the white settler came as explorer, trader, and exploiter. Canada was a land of immigrants and still is. The naive belief that Canada is still a two model society may have functioned in the

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static mosaic advocated by Wilfred Laurier. But in today's Canada, the concept of two founding cultures in a dynamic multiracial and multicultural society that now exists is inadequate and outdated. It is now not the question of the rights of the fathers, but the rights of the children. And the children are from mixed cultural heritages. The English-French conflict is a 19th Century anachronism.

The tendency in the multicultural policy of the federal government is to foster what is different and strange in the cultures of non-English and non-French Canadians. The result is an emphasis, in the case of the Chinese experience in Canada, on such innocuous topics as Chinese foods (is Cantonese food spicier than Szechwan cuisine?), festivals (how quaint is the Chinese New Year's celebration), the collection of artifacts (what does one rice bowl from Nanking have in common with a bread bowl from Tientsin?), Chinatowns across Canada (is Chinatown still brimming with the mysteries of the "East"? Is there still evil and opium smoking lurking behind alleyways?), and Chinese characteristics (the Chinese say one thing and mean another or Confucius sayings and proverbs "he who is without sin may cast the first stone.")

The emphasis on these topics results in a separate and unequal position for the Chinese in Canada. It does not foster understanding which is the key to building a strong multiracial and multicultural Canada. Taken in this light, the Chinese are still considered exotic and strangers in their own land. What indeed is multiculturalism? Is it a divide and rule policy of the federal government?

The multicultural programme does not emphasize such significant areas as the contribution of the Chinese in art, music, and literature. The experience of the Chinese in Canada is perhaps the most unique because of the atrocities of institutional racism committed on them. The history of the Chinese experience is usually written by non-Chinese. Where is the Chinese view of their own experience in Canada? Where are the Chinese Canadian poets, artists, musicians, and film-makers whose experience in Canada provides a truer picture of their contribution? Works emphasizing calligraphy and bird paintings neither show Chinese Canadian sensibilities nor demonstrate their contribution to Canadian culture. The multicultural programme only serves to aggravate the split personality of many Chinese in Canada.

2. *Images of the Chinese in Canada*

By its omission of contemporary problems (discrimination in housing, jobs, medical schools, etc.) and its emphasis on the Chinese strangeness, quaintness and the exotic, the multicultural policy of the Trudeau government perpetuates extremely negative stereotypes of the

Chinese in Canada.

The mass media also foster negative stereotypes of the Chinese in Canada. In films (especially American), the Chinese are portrayed as opium smokers, obsequious pidgin English-speaking servants in *Bonanza*, absurd detectives as Charlie Chan or Sidney Wang in *Murder by Death* both spouting ridiculous "eastern wisdom" or the sinister Fu Manchu who was always in the pay of Chinese Communism. The image of Chinese women are perceived in different, but equally negative stereotypes. Their "silky" black hair, "almond shaped" eyes, and "slim" figures brought an aura of Hong Kong and the prostitution world of Suzy Wong -- a little exotic plaything without brains guided out of sin by the love and benevolence (and patronage) of William Holden or Dragon Ladies out to conquer the world. In a recent television series, *Charlie's Angels*, Dragon Lady finds reincarnation in the person of Francis Nuyuen. In the *Kung Fu* series with David Carradine, Canadians are treated to the "wisdom of the east" in the form of overt violence.

Sources for consideration:

Chin, Frank. "Confessions of a Number One Son," *Ramparts*, 11 (March, 1973), pp. 41-48.
An excellent survey of how the Chinese are portrayed in American films. Since we, as Canadians, are inundated with American films, our cultural life is directly influenced.

Isaacs, Harold. *Images of Asia* (New York: Capricorn, 1958).
A good in depth study of how Americans view the Chinese and South Asians in the United States. While it deals with case studies and interviews in the United States, many of the images Americans have of the Chinese (and the South Asians) are pertinent to Canadians. A very useful beginning in finding out about images.

Kaku, M. "Media: Racism in the Comics," *Bridge*, 3 (February, 1974).
A brief, but in depth study of what we read as children.

Kim, E.H. "Yellow English," *Asian American Review*, 2 (1975), pp. 44-63.
Ah so! You suplise I speak your language. I was ejukatid in your countlee at UCRA. sang the Kingston Trio. This *gem* and many others are cited proving how Whites in North America still view the English language as spoken by Asians born in the United States.

3. *The Chinese Experience in Canadian History*

The history of the Chinese experience in Canada has always been pictured in dark racist tones. Essentially, it is the history of white Canadian exploitation of Chinese labourers, specifically in the building of the Canadian Pacific Railway and in the mines of Western Canada. Once the labour of the Chinese was no longer considered, white Canadians had no more use for this convenient source of labour. The head tax first set by Ottawa at $50. in 1885 and later raised to $500., the anti-Asian movement culminating in the 1907 massacre in Vancouver, and the 1923 Exclusion Act, to name a few, all attest to what white Canadians thought of the Chinese in Canada.

Explicit in the white exploitation of the Chinese was the myth of the Chinese sojourner. The Chinese were portrayed as mere transients in Canada and always desired to return to China once their pockets were filled with Canadian dollars. Since many Chinese labourers were capable of only securing passage for themselves, they left their wives and children in China. How serious were these people in settling in Canada if they had no family?

The sojourner myth was a convenient device for apologists of racism. After all, if the Chinese only wanted to reside temporarily in Canada, barring further Chinese immigration and persuading those already in Canada through racist actions to return to China would be in accordance with their transient situation. Two of the chief racist Prime Ministers were John A. MacDonald and Mackenzie King. MacDonald stated in 1882 that the Chinese would never become permanent settlers. In 1885, he proposed a Dominion Franchise Act excluding all Chinese. In 1891, MacDonald relented and called for a partial exclusion exempting diplomats, merchants, and students. But most of the Chinese in Canada were labourers. Furthermore, King advocated the incarceration of the Japanese in World War II.

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TOPICS FOR DISCUSSION:

a) the contract system and the Chinese immigrant
b) Chinese labourers and the C.P.R.
c) Anti-Asian movements
d) the head tax and the 1923 Exclusion Act (one of the few acts in the history of Canada blatantly discriminating against a specific racial group) as examples of institutional racism.

Sources for consideration:

Ashworth, Mary. "The segregation of immigrant children in B.C. schools," *Working Teacher*, I (Winter, 1978), pp. 7-10. An excellent introduction to racial segregation of Chinese and white school children.

Campbell, P.C. *Chinese Coolie Emigration* (Taipei: Ch'eng Wen Reprint, 1970, 1923). Read with a critical eye.

Glynn-Ward, Hilda. *The Writing on the Wall.* (Toronto: University of Toronto, 1974). A white racist novel. Good example of how some people in British Columbia thought and felt about the Chinese and Japanese in the 1920's. See Review Section.

Kung, S.W. "Chinese Immigration to North America," *Queen's Quarterly*, 68 (Winter, 1962), pp. 610-620. A sensational academic paper about the illegality of Chinese immigration.

Li, Peter S. "Ethnic Business among the Chinese in the U.S.," *The Journal of Ethnic Studies*, 4 (Fall, 1976), pp. 35-41. The Chinese as immigrant.

Morton, James. *In the Sea of Sterile Mountains: The Chinese in British Columbia.* (Vancouver: J. J. Douglas, 1974). Much factual information by a medical doctor. Almost all English newspaper sources. Read with care since there are many errors.

Sugimoto, Howard. "The Vancouver Riots of 1907: A Canadian Episode," in *East Across the Pacific*, edited by Hilary Conroy (Santa Barbara: Clio Press, 1972). Good factual description of the 1907 massacre.

Sui, Paul. "The Sojourner," *American Journal of Sociology*, 7 (July, 1952) pp. 32-44. The Chinese as sojourner.

RAFIKI

A Magazine About Development in Canada and the Third World

Rafiki means friend in Swahili. Friendship and understanding among people all over the world can only grow in a climate of critical awareness and mutual respect. This magazine aims to help create such a climate for change and involvement by providing accurate and current information about the cultural, political, economic and social conditions that exist in the world today.

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WITH MARIA LEE

Mrs. Maria Lee is the co-ordinator of the Chinese Outreach Program which is affiliated with the Social Work Department of Mount Sinai Hospital. She holds both bachelor and master degrees in social work from McGill University.

ASIANADIAN: *When was the Chinese Outreach Program first established?*

MARIA LEE: It started in May, 1974. At that time, I was the first Chinese community worker in the Department of Social Work at Mt. Sinai Hospital. My main role in the hospital is to provide services to Chinese immigrants who have language difficulties. In the initial stage, my job was to communicate with people of the community to find out about their needs, especially medical ones.

What was the most immediate problem that you encountered when you first started?

I found that a lot of Chinese residents in this area have problems using medical facilities, especially hospitals, because of language problems as well as cultural and ethnic difficulties.

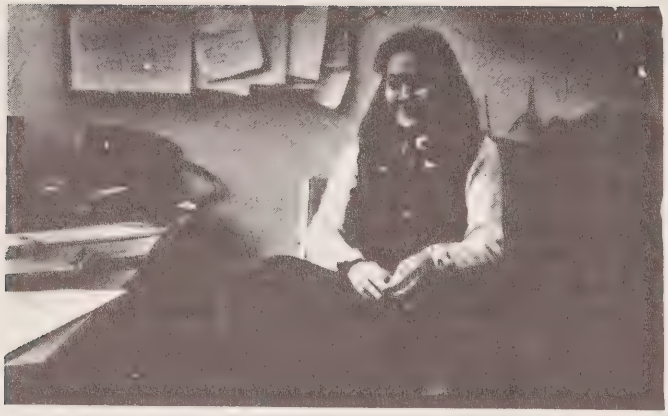
Some Chinese are not very comfortable in using medical facilities in the sense that they don't know what is going to happen when they enter a hospital. For example, I have an old lady who broke her hip while she was walking on the street. She refused to go to the hospital because she was afraid that doctors might amputate her leg. This is a valid fear because she did not understand Western medicine and didn't know how to communicate with the hospital staff. Most Chinese are also very used to Chinese herbal medicine. They can get herbs they need in a store and make the medicine at home. This does not hurt them physically. In the practice of Western medicine, they have to go through a lot of tests, X-rays, or injections. These are totally new experiences which could seem quite frightening.

You said you were the first Chinese social worker in Mt. Sinai. Was your program established along with the Department of Social Work here?

No. For a long time, we have had the Department of Social Work within the hospital. My program was established because of the administration's sensitivity. The administrators of this hospital felt that since we are in the centre of Chinatown, we should be able to provide service to the Chinese community. They hired me because they are not Chinese and, therefore, do not have an in-depth understanding for the Chinese culture.

So it was initiated by the hospital and not by the Chinese community here.

Yes.



What was the response from the community?

I think that Asians, especially Chinese, prefer personal contacts when it comes to the use of medicine. When they go to a medical institution, it really makes a difference if they see a familiar face. Usually when they are ill, they are upset, depressed and don't know what to do or where to go to get medical help. By talking with them, I get to know them on a personal level. Their relatives and friends also come to this hospital via their recommendations. So I am indeed very busy. Right now I have an interpreter Angela Yu, who helps me in making appointments for people who need medical services.

What are some of the services you offer for incoming patients?

We serve Chinese meals for Chinese patients who have a diet problem, that is, patients who are not accustomed to Canadian food. We also run a lot of preventive health programs. For the past years, we have had a few screening programs, like the eye screening program in 1975 and the physical checkup program in 1976. This year, we have a hearing screening program which was very well received. Each time, we get hundreds of people who come just to have their eyes looked at or their ears checked. These programs allow them to see a doctor before their problems become too serious. This is what preventive medicine is all about. It also gives them a chance to come to the hospital to take a look and see what is available to them without being too frightened about it.

Do you have any problems in funding?

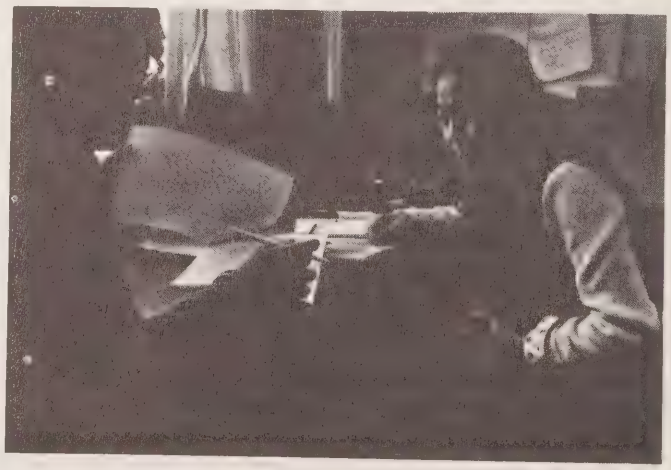
At this point, because of budget restrictions, we hardly receive extra money to expand the program. But if expansion is really necessary, we are on a high priority list. The administrators in this hospital are very keen to help the Chinese community and they really show an effort to do so.

Besides those who need medical help, how are other Chinese patients who need counselling referred to you and how do you handle these cases?

Referral are made when the patient have language problem. Different departments will call us for interpreting even if this patient didn't come to us directly. So we know most of the Chinese patients in the hospital. I work very closely with Angela Yu whenever there is a special situation that requires more than medical assistance. If, for example, the head of a household is sick, we will try to help the family apply for unemployment insurance or welfare. Or if the head of household is disabled for the rest of his life and therefore cannot work, there is usually a lot of stress in the family. In this case, I see the family to solve problems like helping the wife seek employment or helping the children go to daycare. As for the disabled man, we usually try to set up the necessary rehabilitation program. There are also other activities such as sending someone to a nursing home, and so forth.

Then you try to solve family problems as well?

Yes. If a man is admitted to the hospital because of drinking problem or child abuse, I will visit the family and hopefully, through counselling, I can help the family solve this problem. When we talk about services, these are not just restricted to the medical facilities that we are able to provide in the hospital, but these also involve long term follow-up of each case. The emphasis is on the whole aspect of total patient care. So when a patient comes to the hospital, we try to lessen his burden by looking after the rest of his problem. Of course, we can't impose anything on the patient. We help only what is appropriate.



Who comes to you for your services most?

Everybody needs help once in a while. When people are sick, they are off-balance for a little while, so they need some help in a matter of degrees. Since we are in the middle of Chinatown, a lot of housewives also come. But, at this point, mostly senior citizens. We also help people who are unemployed.

From your experience, what are the most immediate problems facing the Chinese immigrant family when they try to adjust themselves to this new environment?

The most immediate are concrete things like finding accomodations and jobs or finding schools for their children. In terms of health, I emphasize the family members' mental health -- whether they are happy, depressed or undergoing a lot of stress. Sometimes even children feel that they are being used as scapegoats in times of stress.

What kind of practical suggestions can you give a new immigrant in terms of adjusting to the new environment?

It is hard to say. But I feel that a lot of immigrants are afraid of the new environment because everything is new and they don't know what is available to them. Most of them keep their problems at home. They don't have friends or relatives with whom to discuss their problems. Thus, they end up very depressed and can't find any source of help. So I suggest that they should first go and find out what is available. There are social workers at the Family Service Association and some Chinese social workers in Children's Aid. There are other Chinese speaking people like myself in hospitals and agencies. The problem is to know how and where to find them.

What are some of the necessary service that are not available inside the Chinese community?

Adjusting to the new environment is still a major problem. We already have services for new immigrants like interpreting, escorting or income tax clinic to deal with their more immediate needs. These services are there, but people have to go and find out. For new immigrants who are not familiar with the system, all this can be very difficult. So I think there should be a drop-in centre or family counselling centre which will try to reach out to these people. Different institutions and departments should organize outreach programs to make it easier for

annex

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people who needs help. I also see a lot of energetic young people from Hong Kong who are very frustrated and are wasting their energy because they cannot find the jobs they want. If they are depressed, they project their unhappiness onto their children and their family. This could be quite destructive. So we need recreational programs to get this group of people involved. Now, Asians, especially Chinese, are very productive people. We can have a lot of recreational groups and facilities but it does not help to ask them to come and paint or make plastic flowers or talk over coffee or tea. I think it is more productive to have shelter workshop for senior citizens and maybe some session to help the unemployed to find jobs, or to train them in certain fields.

Are you making any adjustment within the hospital system itself in order to answer to the needs of these new immigrants?

In the North American hospital system, one usually has to make an appointment and sometimes wait two weeks before seeing a doctor. In other countries, one can see a doctor right away, when they have health problems, without making an appointment. In our new system, people can just come when they need help and talk with people speaking the same language. It takes someone who is able to understand the cultural background and ethnic sensitivity of the Chinese to make it work. We will go to them, reach out to them, to get them more involved. Also, in the near future, we will open a Chinese Community Health Centre to help working class people who have no time during the week-days to see a doctor. There will be some Chinese doctors in the family unit on Saturdays and Sundays. They will see Chinese speaking patients from 11 am to 4 pm. This will save a lot of interpreting time and the patient will get to talk to doctors in their own language. These patients will be treated as regular Mt. Sinai patients, that is, they have the privileges to all specialist consultation, X-ray, and other facilities in the hospital if necessary.

Do you have any contacts with other social work groups in the Chinese community?

Yes. I am meeting once every three weeks with representatives from the social work groups in Chinatown. We call ourselves the Chinese Community Service Workers Group. The group is still quite new, only a few months into existence. At this point, we are comparing notes to see what each group is doing to help the community. We help and support each other and, hopefully, we can develop better services through group effort.

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Does the Chinese Community Service Workers Group have any projects in mind?

Yes, we all agree that the Chinese community lacks a family life educational program. So, in our meetings, we will be trying to discuss how members of a family can share and learn from each other and develop together. We don't know which direction we are going at this point, but we will come up with programs in the near future in terms of helping Chinese families adjust better in such matters as bringing up children, relationship between parents and children. We want to help eliminate some of the distressing problems between generations. We will also have family counselling, birth control and family planning programs.

We have been talking about new immigrants. In your own work, do you find that Chinese families who have been here for a few generations have different problems?

In terms of family problems, each family is an individual case and I cannot generalize on any. But when one looks at immigrant problems, it doesn't matter whether they have been here a long time or whether they are recent immigrants. Many senior citizens have been here for over 60 years and they haven't learned English and have not been able to integrate into the Canadian society. Most of them still feel that they are outsiders. They have never felt at home here as Canadians. If it is a matter of assimilation, it is especially hard for most Chinese and Asians.

Wouldn't this make it hard for you to try to help them integrate into the Canadian society?

There are two sides of assimilation. On one hand, it depends on how much you can integrate and on the other hand, it depends on how much Canadians can accept you as equals. It works on both sides. As a social worker, I try to bridge the two cultures, to help people relate and communicate. I am not trying to help the Chinese immigrants assimilate or become Canadians. They can still maintain their own identity and be happy. If they enjoy going to Chinese restaurants and see Chinese movies, that's fine. They don't really have to see Western movies. But it is only when they are in trouble or sick and they can't get help that they get depressed. I am here to help each individual obtain the optimum service and try to free him from mental stress. It is a matter of helping that individual make better use of his surrounding facilities. We have people living in Chinatown for 50 years and they are happy. That's fine. We don't have to move them to the suburbs.

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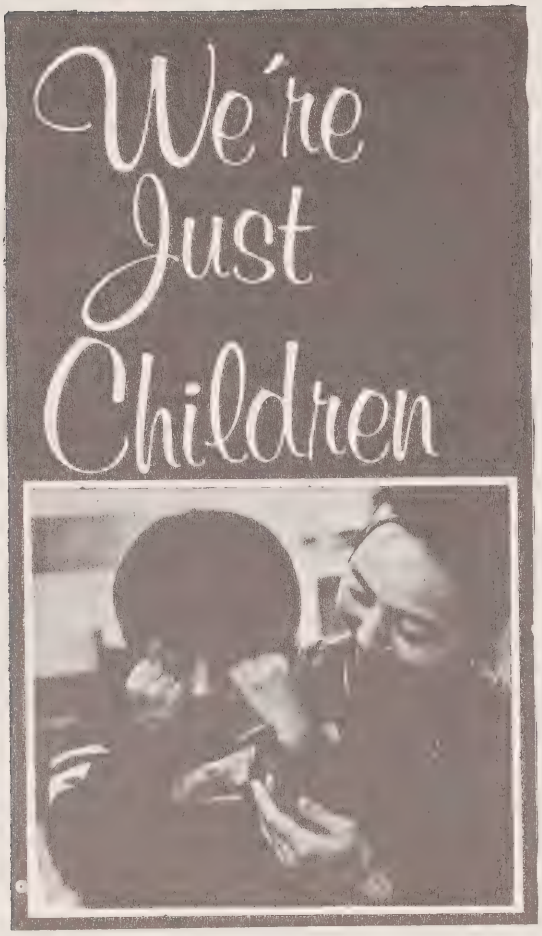


The following passages are selected from Come With Us: Children Speak for Themselves, *Toronto: The Women's Press, 1978.*

WHAT WE NEED IS BETTER WORKING CONDITIONS

by Mun-ying, age: 11 years

My mother works at a factory where they make plastic toys. She'd rather own her own business because at the factory she sometimes gets burned with hot plastic and once she asked the boss if she could go home 'cause she got burned on her arm and he said, "No, work for a bit longer." That's cruel.

Of course, the owner of the company could lose money if all workers could go home whenever they get burned. What we need is better working conditions. People need safety clothes. Like my dad, he got his hand stuck in a delivery truck and he keeps going to work with his hand hurt. My mom tells him to stay home, but he keeps going.

CHINESE NEW YEAR

by Wai-ying, age: 10 years

When it is Chinese New Year, my mom and dad go out shopping for groceries. We got to eat peanuts, candy and cake. There we got money from our friends in a red envelope with Chinese words on it. Then we went to a dragon dance in Hong Kong. The dragon had big eye balls with jewels all over its body. There were some people inside the dragon. Then we got a whole bunch of fire crackers and we lit them and they all went off one after another. At night we got a big paper lantern shaped like a rabbit. Some were shaped like fish and other kinds of animals. Then we put a stick under the string. We put a candle in it and brought it outside and just walked around holding it.

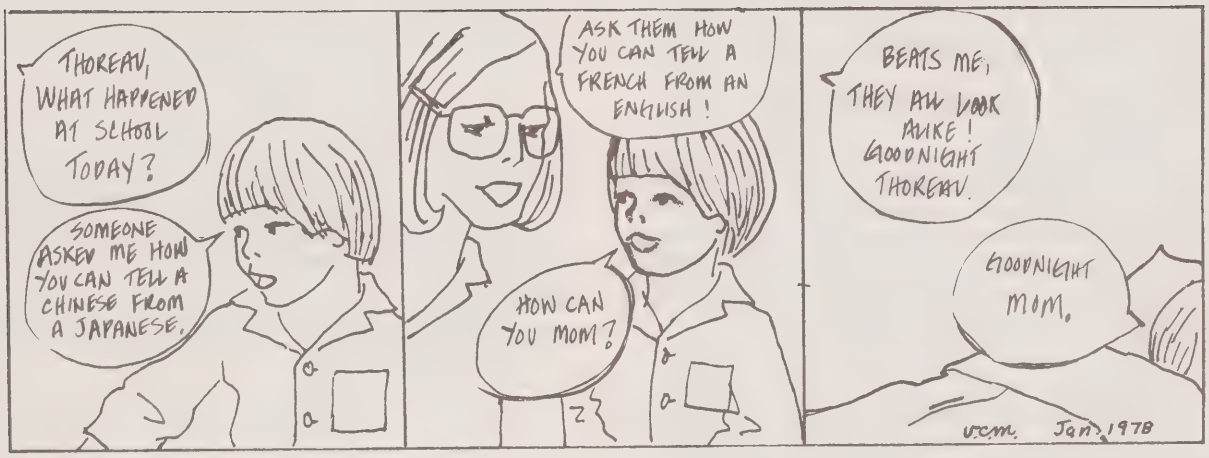
SCHOOL IN HONG KONG

by Wai-ying

In Hong Kong school is different from Canada. In Hong Kong there's morning school and afternoon school. Morning school is from 7 a.m. to 12 a.m.; afternoon school is from 12:30 p.m. to 5 p.m. You can pick any one you want. We have two recesses, the same as in Canada. About teaching, math is best, I should say. Of course then comes Chinese and then English. In Hong Kong we have different teachers for each subject. Like art has one teacher, and gym one teacher. We've a lot of work compared to school in Canada. Every time we finish the work they give us more that's in Chinese. In English we have tests but they are very easy compared to tests in Hong Kong. But Math we learn multiplication in Grade Two. If you get in trouble in school in Hong Kong the teacher could make you stay in until 7 p.m.

THOREAU

BY VIVIAN CHAN MOY


THOREAU, WHAT HAPPENED AT SCHOOL TODAY?
SOMEONE ASKED ME HOW YOU CAN TELL A CHINESE FROM A JAPANESE.
ASK THEM HOW YOU CAN TELL A FRENCH FROM AN ENGLISH!
HOW CAN YOU MOM?
BEATS ME, THEY ALL LOOK ALIKE! GOODNIGHT THOREAU.
GOODNIGHT MOM.
v.c.m. Jan. 1978

Community News

UNITE AGAINST RACISM: Forum on the Pitman Report

The fight against racism in Toronto goes on with the continuing series of monthly panel meetings drawing speakers from Metro's ethnic communities. Conceived as a forum to bring together the previously disparate ethnic groups so that minorities could air their views on the conditions of Canadian society, the April 16, 1978 meeting dealt with the impact of the Walter Pitman Report on racism. It was held at the Centre for Spanish Speaking Peoples, 582A College Street, Toronto.

Wilma Skinner, a Native Canadian opened the discussion by emphasizing the need for a United Front of ethnic groups against racism. Evelyn Murialdo, a Community Organizer for Regent's Park who left Chile in 1973 stressed the needs of recent immigrants. The most vocal condemnation of the Report was stated by James Law, a Native Canadian who is Associate Director of the Nelson Small Legs Foundation. He said that the Report made only one reference to Native Canadians--"that they endure continued harassment". The Report was "going no-where". His rehabilitation centre focuses on aiding Native Canadians readjust to society after a period of incarceration. Ruben Cusipag, Publisher of *Atin Ito*, a Filipino magazine spoke on the ethnic press in the Report. Speaking on the white press, he felt that it reflected Canadian society as it is. Since a sector of the white press is bigoted, it tries to crystalize public opinion. Closing remarks on the history of Canadian racism was given by a Black Canadian, Pat Case. Victor Ujimoto of the University of Guelph was the moderator.

Noted members of the audience included Dr. J. Bhadauria of the Canadian Council for Racial Harmony, Joe Renda and Shirley Yee of the Secretary of State, George Yamada, editor of *Rikka*, Raquel Perez of the Kababayan Centre among others.

LEE'S PIGEON JOKES

'People' used to say there is no communication between the majority and the minority, because the latter are inscrutable. We just do not understand them. Why? Don't they talk to each other too? No, they do not. Minorities just do not talk as 'man' does. They just coo-coo-coo, like a pigeon.

Communication is a two way street. We cannot understand one another without exchanging thoughts and ideas. In *Henderson The Rain King*, Saul Bellow's protagonist, after becoming the Rain King of Wariri in Africa, speaks to King Dahfu, "You want to know what this experience means to me? Why talk about it being strange and illusory? I know it's no illusion when I can speak straight out and tell what it has been to hear....."

In the 1879 Selected Committee on Chinese Immigration, the following dialogue was recorded:

Q. Do you use in the Province of British Columbia what is known as *Pigeon English* in China, in your communications with Chinamen?

A. We do make use of *Pigeon English*, but the ambitious ones prefer you to speak in the ordinary way: they do not like to be spoken to in *Pigeon English*.

From *The New Merriam-Webster Dictionary*:

PIDGIN, *noun*: a simplified speech used for communication between people with different languages; *esp* : an English-based pidgin used in the Orient.

PIGEON, *noun*: any of numerous stout-bodied short-legged birds with smooth thick plumage; *esp* : a domesticated bird.

****

Joshua Spencer Thompson, Member of Parliament for the Cariboo (B.C.) riding, testified to the 1879 Selected Committee on Chinese Immigration that a large contractor on the Southern Pacific Railway in California:

> called the Chinamen up and weighed them, and then he called up the Irishmen and weighed them, and he found that the Irishmen weighed so much more that he considered that it perhaps would be best to employ them.

De Cosmos, the Chairman of the Committee, remarked that:

> It would depend on whether their weight was made up of muscle or of mere fat.

Thompson replied:

> Certainly...., I think that placing the proportion at 3 Chinamen to 2 white men would be correct.

***

In the early history of the Chinese in Canada, Chinese workers were economically unable to emigrate with their families. Besides, most early Chinese immigrants were young Chinese males. The following questions and answers were recorded in the 1879 Selected Committee on Chinese Immigration:

Q. ~~Do Chinamen get married to (these native) Indian women?~~

A. No; they just live with them.

Q. Do you consider that a good state of society?

A. No; I do not.

Q. Do you think it speaks well for the morals of the community?

A. No; I do not. But white men do that too, you know.

Q. But two blacks don't make a white.

A. Of course not.

**

Q. Do they (Chinese Canadians), as a general rule, wear clothing, such as white men do?

A. They do up in my part of the country.

**

In *British Columbia and the United States*, Henry F. Angus remarked that in the latter half of the nineteenth century:

> on the whole, Canadians were none too popular in British Columbia before Confederation. They were often termed 'North America Chinamen'; the implication being that they saved their money and sent it back home to Canada.

**

Dubious Award

The Asianadian's Dubious Award (or *The Inscrutable Occidental Award*) is given quarterly to writers, artists, and/or magazines for their outstanding achievements in stereotyped journalism.

Submissions to *The Asianadian's Dubious Award* may be made by any reader who, in his or her daily reading, comes across passages or articles of *unusual* brillance in depicting Asian Canadian stereotypes, or in exploiting many of the myths and false images about Asian Canadians. Nominations may be sent to:

Dubious Award Nominations
The Asianadian
P.O. Box 1256
Station Q
Toronto, Ontario M4T 2P4

The Dubious Award for Spring 1978 goes to... ..... *Canadian Magazine* for the article:

"Unscrambling the Inscrutable Oriental"
(4 February 1978/Cityspan Section, p. 2C)

Comments from the Award Jury

The above winning entry suggested ways to end misunderstandings when ordering food in Chinese restaurants. By saying nonsense to the waiter instead of English, a 'surefire' solution was suggested when encountering language difficulties.

How many articles, 'humorous' and otherwise have been written about communication problems between the "inscrutable" Chinese waiter and his "scrutable" Western customer! Should the situation be reversed we could imagine the same thing happening to an 'inscrutable' Canadian customer trying to make himself understood in an Italian restaurant in Rome, for example. No one would then sterotype such communication problems as due to the "inscrutable" nature of Italians! Thus we do not see the necessity of publishing insulting articles about Chinese waiters.

We also deplore the accompanying graphics depicting a Chinese waiter as a 'Charlie Chan' figure.

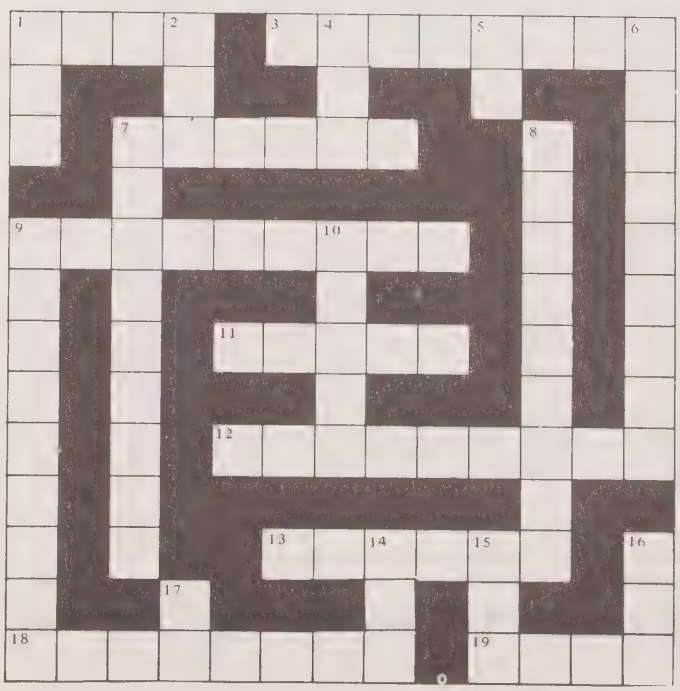
The Asianadian Subway Crossword

by Gertrude

Across
1. uncle
3. identity crisis
7. Pitman's criticism
9. Suzy Wong, Dragon Lady
11. deprecatory
12. mate
13. disease
18. sisters
19. ghetto

Down
1. Earl Grey
2. zhong
4. of rupees
5. assimilation
6. 1923 Act
7. bias
8. Sidney Webb
9. alien
10. hateful
14. artist
15. traditional
16. pejorative
17. U.S. brothers and sisters

Solution:
Next Issue



REVIEWS

The Writing on the Wall: Chinese and Japanese Immigration to B.C., 1920, by Hilda Glynn-Ward, with Introduction by Patricia E. Roy. (Toronto, University of Toronto Press, 1974. 178 pp. $1.95 paperback).

White racism is the pervasive theme of Hilda Glynn-Ward's novel of bigotry and hate, originally published in 1921 and now reprinted in the Social History of Canada Series. Reflecting the anti-Asian mood of her time, all the hackneyed stereotyping of the Chinese as inscrutable and filthy (with little pig eyes) and the Japanese as miscreant and squat (but clever) are there. The Chinese are portrayed as sexually impotent, but still capable of seducing white women while white men epitomize *machismo*. With aid from avaricious capitalists and corrupt politicians, the "yellow peril" reaches a crescendo with the Chinese owning Stanley Park and the CPR while the Japanese monopolize B.C.'s lumber and fishing industries. Although the presumed conquest of B.C. (in a Republican Canada) by the Japanese reflects an extreme racial fantasy, Glynn-Ward's work is useful because it crystallizes early racist thought in B.C. It is also the only anti-Asian novel yet published in that province.

Patricia Roy's introduction is written, understandably, from a Western viewpoint. Her training in Canadian history and her constant reference to Asians as "Orientals" presuppose this. From this perspective, she provides an adequate analysis of anti-Asian agitation in B.C. Yet, because of this framework, difficulties arise. She is uncertain whether the Chinese Revolution occurred in 1911 or 1912. She does not want to believe that Japan could be a military threat but the Russo-Japanese War of 1905 and the Twenty-one Demands of 1915 should dispel this notion. Her naivety in suggesting that racist ideas are now no longer fashionable may reflect the fact that East Asians have seemingly "out-whited the whites" and are indeed no longer a threat. But prejudice against the Blacks and South Asians is a constant reminder that "practices of Nazism" may not be fully discredited. Roy also does not present the Asian side except for one brief comment. Perhaps a reading of David Lai's articles in *BC Studies* could have helped. This neglect is not peculiar to Professor Roy. It is endemic in Asian Canadian Studies-- a discipline still in its infancy. Nevertheless, she reveals more than she misleads even with an "Occidental" viewpoint.

BY ANTHONY B. CHAN

Reprinted by permission from *Quill & Quire*, 40 (July, 1974), p. 19.

The Woman Warrior, *by Maxine Hong Kingston. (New York: Random House, 1977), 243 pp. $2.45 (U.S.)*

Maxine Kingston's book is a series of short pieces that revolve around the experiences of a Chinese woman who was born and raised in America. The complexity of this work consists of the way that traditions, superstitions, stories and sayings are intricately blended into an account of life in a laundry in California. A mythological framework is dominant: the title of the book as well as the chapter headings allude to traditional Chinese stories and legends. In addition, the way the stories are strung throughout the book is reminiscent of the oral tradition of story-telling fundamental to every society. Therefore, the basic question of her cultural identity arises, and Kingston tries to solve it by working out the stories. A pattern is set up: a story as it is told by her mother, her reaction to it, and her subsequent ponderings and attempts to relate it to her own life.

Cultural identity is built out of a mythology to which a people can relate. Virgil's *Aeneid*, for example, was written at the command of Augustus Caesar to show that the Romans were descended from Aeneas, a hero who led his people from Troy to finally settle in Italy after numerous trials and battles. Such epics are written at a time when people need a mythological framework that provides antecedents of heroism often implying that a divine authority (be it benevolent gods or humans endowed with supernatural powers) invests a hero figure with the strength to defeat enemies and restore peace. In *The Woman Warrior*, the writer identifies herself with women in the stories that her mother told her, and in turn, creates (or re-creates) a mythology which makes sense for her.

The women in the stories are victim-figures who nonetheless make a stand when they are forced to do so. The opening chapter "No Name Woman" is the story of her aunt in China who becomes pregnant, and is forced by villagers, while attacking her, to give birth in a pig-sty and later commit suicide. In stark contrast to the emotional effect the story has on Kingston as well as on the reader, the story is told by the mother in a matter-of-fact manner. For her, this is primarily a story warning against premarital sex. The writer, however, attempts to recreate the story and ponders on the injustice of her aunt's predicament. All this is part of her search for her "self". As she tries to understand the story and relate it to her life, she says: "Unless I see her life branching into mine, she gives me no ancestral help". "Ancestral help" implies the ultimate acceptance of her identity, but this is shaped by values she is fighting against, such as the Chinese habit of ignoring their female children. The book oscillates between legend and real life, between heroic battles against evil forces, and battles on a relatively mundane level in the US.

In the chapter, "White Tigers", the story of Fa Mu Lan, the woman warrior who fought on behalf of her father inspires the dream epic in which Kingston is trained to be a heroine. This sequence displays many patterns characteristic of epic and mythology thus incorporating into it a motive that goes beyond the story-telling craft itself. It brings to mind Joseph Campbell's definition of dream as personalized myth in *The Hero with the Thousand Faces*. Kingston has taken on herself the burden of the cultural crisis of being Chinese. She resolves it through her book.

The book's basic dichotomy is in the word "ghost". There are ghosts of the superstitions and traditions of the mother that continue to haunt her and her daughter. There are the "ghosts" or alien being of the surrounding world -- the Americans. The treatment of ghosts, however, is the same in both worlds. Since ghosts are not valid as beings, they can be dismissed and destroyed. In the brilliant story-within-a-story of the mother's ghost-hunting expedition during her medical training, she is able to negate a ghost by her strong will. The ritual in which the ghost is destroyed is performed for dramatic effect. Other ghosts refer to Americans as alien beings without any individuality who live in a world apart. Her talk with her mother in the night brings out the pain for both of them. The ghosts of tradition and the world surrounding Kingston's home are concrete pains that plague her mentally and physically. She has to leave home to be rid of them. She tells her mother: "I don't want to hear Wino Ghosts and Hobo Ghosts. I've found some places in this country that are ghost-free. And I think I belong there, where I don't catch colds or use my hospitalization insurance." The pain with which her grandmother watched her son leave China is now felt by her mother watching all her children leave. Kingston is chained to her ancestors by a bond of pain.

Nonetheless, the story is told without sentimentality. "At the Western Palace" allude again to a traditional tale. The shift from the first to the third person serves as an effective device of ironic distance. While Kingston is in the story, she tells it as an outsider. A degree of humour in the description of the new immigrant results even though the story itself comes to a tragic end in the aunt's mental breakdown. The contrast between the immigrant who waited on Ellis Island, those who made a living by perseverence and hard work, and the new immigrant who brings gifts and jewels but is unable to comprehend or tolerate menial work. All these embody the predicament of the overseas Chinese.

The book's power is perhaps in its relentlessly honest exposé of uprooted lives. The stories are sad ones concerning people whose values are no longer valid, but who try to cling to them regardless of the outside world and of those who never settle down completely in the new country because they expect to return "home". It is the spare eloquence with which this is written that makes it all the more devastating for the reader, together with, perhaps, the realization that this is happening everywhere. The books ends in a resolution of conflict through art as Kingston reworks a story that serves as a parallel to her own. Like Ts'ai Yen who is brought to live among the barbarians and leaves them after she has expressed her experience by way of music; so Kingston transforms her pain into art. As a work tracing a search for identity, *The Woman Warrior* goes beyond the Chinese context to take on a universal relevance.

BY EILEEN DUH

"The Problems of Language Learning by Chinese Immigrants," in Papers on the Chinese Community, *by Ivy Chan. (Toronto: Ministry of Culture and Recreation, 1976), pp. 9-29.*

In this most recent addition to the Ministry of Culture and Recreation immigration series, Ivy Chan deals with the difficulties of recent Chinese immigrants in learning English as a second language. In a personal manner, she discusses the various problems associated with the learning process and proceeds to show why this is the case. The writer skillfully avoids the pitfall that plagues so many articles of this type -- that of treating the subject in a purely academic way. Interesting insights and observations are shown, partly from the writer's own experiences and partly from the various references cited.

To the reader unfamiliar with the Chinese as an ethnic group, the article serves as an "introductory course" to the Chinese "psyche", cultural traits, and eventually, to specific problems (and their associated nuances) encountered in teaching recent Chinese immigrant students. Such difficulties as the complexity in learning English when switching from a purely ideographic to a purely alphabetic language and unfounded prejudices against the Chinese students ("they don't socialize .... they don't do anything but work") are cited. Chan also correctly identifies such psychological problems as the absence of the sense of achievement ("once the immense task of mastering the English language is achieved, the Chinese student would only have 'caught up' with his Canadian counterpart") and the cultural differences ("the amount of 'freedom' in Canadian schools may be a bit of a shock").

Throughout the article, Chan liberally uses a number of Chinese proverbs and ancient sayings to support her observations. Proverbs are perfectly acceptable if they make a situation more insightful. But it is another matter when proverbs are used to generalize about the Chinese students' behavioural patterns. Since she is preoccupied in making this article a "first course" material, Chan does not inform the reader that such surface generalizations can be dangerous if taken too literally. For example, she uses the following proverb:

He who understands does not speak,
he who speaks does not understand

to remind the reader that the Chinese are a *thinking* people while Canadians are a *verbal* people. These not only over-generalize but also create more stereotypes.

The writer's unconditional acceptance of the North American analysis of the "Oriental" character is appalling. It may be *chic* to quote Confucius. But the emphasis on proverbs and sayings only serves to perpetuate the "Ah-so Charlie Chan" image. Furthermore, generalizing about the behaviour of one ethnic group based on proverbs is unforgivable. For every proverb such as "he who can bear the greatest suffering shall excel others," we can easily find another Chinese proverb (such as "sound out in unjust circumstances") which says the opposite. Who indeed said that the Chinese will bear unjust sufferings?

In several instances, the writer also misinterpreted some of her proverbs. To cite two examples: "great wisdom is disguised in folly" refers to a particular and elite class of people (the sages in ancient times) and not to the Chinese in general, and therefore should not be used as such; "he who understands does not speak" is wrongly translated, it should read "he who is *wise* does not speak ....".

Finally, the use of century-old concepts to illuminate modern day life further demonstrates the danger of this approach. To show the unpresumptuous nature of the Chinese character, Chan told of a common exchange when two Chinese meet:

- What can I learn from you today?
- Oh, I dare not presume. I came to....

This sort of exchange is just not used anymore. To the reader unfamiliar with Chinese customs, this conjures up a scene of two Confucian-looking Chinese gentlemen greeting each other with folded fists on Dundas Street. If the writer must use any of these exchanges to typify the Chinese, she should have used the more common ones such as those used by many recent immigrants from Hong Kong: "Have you eaten yet?".

To quote an English proverb, "a little learning is a dangerous thing." With good intentions, Ivy Chan attempted to write an enlightening article dealing with the social and psychological background of the Chinese students. Her failure to enlighten us is, however, due to her naive approach to a complex problem. The danger is that the reader may take her words too literally and the Chinese once again gets buried by over-generalizations and fall into that "Charlie Chan" racist image which we all know too well.

BY CHEUK C. KWAN

on the firing line

HOW TO MAKE A BUCK IN THE CANADIAN ETHNIC INDUSTRY AND NOT BE CALLED A RACIST OR UNCLE TONG

by T.T. MAO

Ever heard of *radical chic*? People knew that you were hip if you could spout the latest Up Front slogans. Down with the Pigs, Power to the People, Up Rene! Then there was *porno chic*. Emanuelle Goes to Tokyo, Yonge Street Rubs, Soap! Now there's *ethnic chic* which, if you read between the lines, might be called *Racism Chic*.

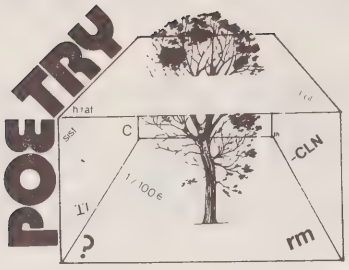
For decades, insensitive whites have been telling Asians in Canada what their history was, what their culture should be, what values they should hold. Only one major work has been written by an Asian about Asians in Canada. (Ken Adachi's *The Enemy That Never Was*). Look at the list of studies on the Asians in Canada. There's hardly a Torres, Matsuoka, Lim or Singh on it.

The *Canadian Ethnic Industry* is big. Multiculturalism has seen to that. But the cash flows into the pockets of the insensitive who without consciousness about what the "*real Asians*" in Canada are come out with supposedly "definitive" studies about the "*Oriental*" peoples. We are inundated with such titles as *Canadian Japanese and World War II, A White Man's Country, In the Sea of Sterile Mountains, Years of Sorrow, Years of Shame* and the greatest blockbuster is yet to come. The Asian Canadian community awaits the next instalment of a government-funded project on the Chinese in Canada coming out of Vancouver. These books are all by non-Asians. Yellow history is big.

But it has not always been this way. Asian labourers arriving in Canada in the 19th century were exploited, lynched, and sent back. We were called the "yellow hordes". We were described as filthy, inscrutable with pig eyes, miscreant, and squat. Nothing could help us. Not even the golden words of the Bible. At that time, whites wished that the Asian "problem" never existed. In the early history of the Canadian labour movement, it was clearly demonstrated that Asian labour was considered unfair competition. As a result, white labourers formed against Asian workers and tried to eliminate them from the market place. Today, things haven't changed much since then. When the showdown comes, racism transcends class lines. It'll always be whites against "coloureds". In the past, whites tried to drive us out with head taxes, concentration camps, and Cash Bonds. But we stayed. Now that multiculturalism is big, the gold mines are no longer in the Cariboo, but in the histories of the ethnic minorities in Canada. The miners of the Gold Mountains are now in pursuit of a history laced with institutional racism, rampant injustice, and economic exploitation. But these are not the topics that many writers concentrate on. Instead, the talk is on songs and dances, Chinese food and cook books, and institutional histories of the associations which the Chinese were forced to set up because of racism. But the latter is often glossed over. It is, as if racism never existed, or if it did, Canada was able to exorcize this evil by some divine providence. For many, racism is like a sleeping dog. But Canada has always lived in a fantasy world when the issue of human rights is broached. Never mind Chile, South Africa, South Korea, or Uganda. The problem exists at home. If the attempt to drive out racism is not forthright then the effect is a mere token like the Pitman report. The political future of Canada is not whether it remains united, but whether it remains democratic.

Now we come to the Asian Canadian professionals who have "made" it, but are afraid to admit their ties to their cultural heritage. They are always there to take from the Asian community. What they give is a token gesture. Since they have "made" it, they are also afraid of the great "unwashed" who haven't. But, if the War Measures Act is ever activated again, who do you think will get it in the neck?

We know that the cultures of Asia have been around for a long time. We know that the cultures have developed because of contact with white westerners. We know that our family structure brings solidarity, comfort, peace, and development. We know who we are. We know the kind of Canada that we live in. Minorities always know who the majority people are. We have to, so that we can survive. Do the majority people know who the minorities are?



MORNING RAIN

by Adrienne Chan

Morning rain-
The bonsai wakens
to The sound of stillness
Water is drink
Rain is soul.

PEKING REVISITED

by Ch'en Shan-chang

Am I like China
That you can turn me loose
And the secrets pour out
Like the Silk Route
Carrying vermillion jade
To Turkestan beds
Or the Forbidden City
Bringing marble bridges
To Peking courtyards
Or the Great Wall
Defending your virtue
Against a bearded horde
Or the Martyr's Tomb
Calling someone's name
Who died for you
Or the Summer Palace
Washing tired eyes
With ginseng roots
Or the Ming Tombs
Resting like morning silence
To catch my heart
Or the Sleeping Buddha
Lounging by water lilies
Along steep cliffs
Or T'ien An Men Square
Catching glimpses of quiet bikes
Along Ch'ang An Lu
Or am I just like you?

Toronto, September 26, 1977

POEM FOR CHINA DOLL

by Ch'en Shan-chang

Pretty China Doll
Casting looks aside.
Scribes, door knockers,
White spades and hawkers,
Farmers, teachers,
Doctors and preachers.
All in a procession,
All against the wall
Wanting bits and pieces
Returning ashes,
Never flashes.
Plastic fuel,
Plastic gruel,
Plastic sky,
Plastic high.
Pretty China Doll,
Can you ever stand tall?

Toronto, April 14, 1976

CHINESE PACIFIC RAILWAY

by Ch'en Shan-chang

My mother's father
Was a tailor
And his father,
A Jackhammer
Laying tracks
In the hot B.C. sun;
Until a voice said:
"Chinee, go back!"
He left.
But his children returned
And they will stay
Until War
Is a thing of the past.

London, April 27, 1977

WE WERE AT THE BEACH

by Helen Koyama

i

we didn't breathe
but made ourselves
small, waiting for
the cop to cruise
by
then
stop.

listen.

just miles of
cool, dark sand

then pass.

we lept out
swords
flashing

ii

by the lakeshore at night
the monument on fire:
a stone lion smiling

hair cut short with a knife
you had one thousand boys
and cried all the time

iii

only the lion is gone

now there is faint
music and patterns
on the lake

it's like a painting
she said
i wish i wish

a woman with white
sleeves, the girl
who crouches, waits

for movement from the water
she is your sister

but you still expected to
find something

someone left floating

iv

his one wisdom
he said

'i tell you
if you love two people
you don't never love nobody'

FIREFLIES

by Helen Koyama

we never married but when alone, we came in dry from the rain. all my heroes: you can try too hard, then honesty comes on like disease.

that last time. you almost got away. he removed his hand from the bottle, you were made to believe you were free until nabbed as you made for the open field.

we are trying to get out of the dark (when i don't understand, come down softly). there will still be fingerprints on the ceilings, strange but noble hearts, i can tell you all about them but that is all i can give.

you can care too much.

2: IN 4 PARTS

by David Fujino

(1)

the old ways
are the paths we travel

(2)

in lifting our feet
we trace then retrace
the circle of all things

(3)

if I greet you
then gently retire
I do so
in need of your company

(4)

the sun shines upon the snow
and paths of footprints
curve up the hill

FOR THE CHINESE GIRL IN THE LIBRARY

by Nancy Mei-yu Tong

I watch you walk nimbly
Along the long corridors of treasure
While I'm listening to some French Romantic
Pouring her verses about an old love passes.
But I wish I could be more like
You.
Searching through books of knowledge
In this modern ivory tower of
Thick grey cement
A modern monument
Where part of our culture
Is stored to freeze our minds.

And when you go through all
Fine books of our culture lost
And pick out dozens of them
My heart sinks even more
Since somehow I wish I could
Hide this shame. I wish
I've more knowledge than I profess
Of my culture
Of my blood.

I only know of
The old watercolors of flowers
Immense rock structures
Among brown landscape.
I've heard of
The old and young poets
Drunk at the Yellow Crane Tower
Dreaming of the autumn moon
Among free floating fragrance
Of white chrysanthemums.
I understand each line and stroke
Of the brush represents control and
Outline years of struggle
Of a never dying race
Through emperors and barbarians
So little I know.

What still kept me in her embrace
Is still the French Romantic
With her unending passion.
Whereas the culture I've lost
Stares at me among
Shelves of aging dusty books
Just a few steps away.
And I hide my shame
Acknowledge my failure
Confess my sins
To my father's father.

January 18, 1977.

NO TITLE

by Nancy Mei-yu Tong

I dance with roses among my toes
Japanese music box
Crisp notes
Dangled and tossed
Into the translucent silence.

Mind wandering and amazed
By words you have mumbled
Surely and divinely sweet.

STUDIO 1 & 2

by David Fujino

(1)

spots
in eyes
from looking at lightbulbs
the walls contain or exclude

(2)

black rain falling
outside my windowpane
you only teach me
how to be cautious

WINNING

by Helen Koyama

i

your lovely face
you said so yourself
(his shiny hair)

i agreed i agreed

the pain as he wipes
the blood from his sword
he never talks (to me

but being such a teacher
and my not minding to die)

this child's laughter
her victory

ii

i have something here
that belongs to you, but

that moaning, tired voice
and easy half-smile

the lies

iii

hello hello

may i protect
your long
  eyelashes
until morning?

  say yes

well, alright.

iv

(that sweet smile
that was almost a
smirk for the

warmth in his eyes
as if through candlelight,

over deserts, underwater)

v

i had cut my hair to
join you in battle

you left early
got up with
an orange
sun with
out

me

WINTER

by Helen Koyama

back to back then
and form a circle
to keep out that
cold white, keep
in the warmth of
knowing a home or
a family.

for this is how
we'll survive.
as the wind dies
down, come in
closer, come in
numbers. watch for
strange movement
on the horizon.

and when the singing
stops, remind your
elders that this
is war, their
children are dying,
the last day will
be colder than
ever before.

Contributors

Gerald Baba has a B.A. from York University and currently teaches grades 5 and 6 at J. G. Workman Elementary School, Scarborough, Ontario.

Adrienne Chan holds a M.S.W. from the University of British Columbia.

Anthony B. Chan taught the history and literature of the Chinese and Japanese in Canada and the United States at York University from 1975 to 1977.

Ch'en Shan-chang has lived in the People's Republic of China, England, the United States, and Canada. His family arrived in Canada shortly after the demise of the T'ai-P'ing Revolution.

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David Fujino was born in Greenwood, B.C. In October 1975, he organized an exhibition entitled *Five Japanese Artists* at the Japanese Canadian Cultural Centre.

Helen Koyama has been working closely with the Japanese Canadian community since 1976. She is now one of the three co-ordinators of Annex. Her poems were published in *Landscape*, 1977, Spring.

Cheuk C. Kwan recently immigrated to Canada. He has previously lived in Singapore, Hong Kong, Japan and the United States. He is the inspiration behind the project, *Portrait of a Chinese Community* in commemoration of the 120th anniversary of the Chinese Community in Canada.

Lee Wai-man is the compiler of *Lee's Pigeon Jokes*. He holds a B.Sc. from the University of Toronto and is presently researching in the area of the Chinese labour movement in Canada.

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T. T. Mao is a pseudonym for a Toronto-based Asian Canadian writer.

Vivian Chan Moy was born in Victoria B.C. and studied at the Fashion Institute of Technology and Parsons School of Design. She has worked as Art Director for Estee Lauder and Elizabeth Arden in New York City.

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Nancy Mei-yu Tong has a B.A. in Fine Arts/Film from York University. The children's feature of *The Asianadian* was inspired by her recent film entitled, *We're Just Children*.

The Women's Press is located at 280 Bloor Street West, Suite 313, Toronto, Ontario. Phone: (416) 922-9447.

Gertrude lives.

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